

who, haying obstructed the waters,
 reposed In the
 region above the firmament₃ thy fame
 spread afar?
 thy prowess was renowned.

7. The hymns, INDBA,- that glorify
 thee attain
 unto- thee? as rivulets (flow into') a lake,
 TWASHTRX
 has augmented thy appropriate vigour:
 he has
 sharpened thy bolt with overpowering
 might.

8. Im>EAj performer of holy acts,
 desirous of
 going to man, thou, with thy
 steeds₅ hast slain
 YRiTEA_r (hast set 'free) the waters, hast
 taken, in thy
 hands, thy thunderbolt of iron, and hast
 made the
 sun visible in the sky.

which he has given. It is said, that the slaves of
DirgJiatamas,
 when he was old and "blind, "became insubordinate,
 and attempted
 to destroy him, first, by throwing him into the fire,
 whence he was
 saved by the *Aswins*, then, into water, whence he
 was extricated
 by the same divinities; upon which, *Traitana*, one
 of the slaves,
 wounded him. on the head, breast, and arms, and
 then inflicted
 like injuries on himself, of which he perished.
 After these events,
 the sage recited, in praise of the *Aswins*, the hymn
 in which the
 verse occurs*:—Na md go/ran nadyo mdtritamd^ ddsd
 yad im susa-
mubdham avddhuh; siro yad asya Traitano mtalcshat,
swayam ddsd
uro ansdvapi gdJia,—" Let not the maternal waters
 swallow me,
 since the slaves assailed this decrepit (old man). In
 like manner as

the slave *Traitana* wounded his head, so has he
 struck it, of himself,
 and, likewise, his breast and shoulders." [I.,
 CLYIII, o : see
 Vol. II., p. 103.] If this interpretation be correct,
 there can be
 little relation between *Trita*, and *Traitana*, and
 between the latter
 and *Fridun*. The former term has, however,
 found admission
 as a numeral, and, apparently, also as a proper
 name, into the
Zend books. See 1L Burnouf's "*Mudes mr les*
Textes Zends"
Journal Asiatique, April, 1845. See also,
 the word *Trito*, in the

Glossary of
Benfey's